

Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD
IN JAPAN.

(刊休ハ月十月八但行發日五十回一月毎)

Vol. XIV.

KOBE, JAPAN, DECEMBER 15th, 1910.

No. 3.

DAVIS MEMORIAL NUMBER.

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MEMORIAL SERVICES.

Dr. and Mrs. Pettee and Miss Elizabeth Wilson Pettee arrived at Yokohama, Dec. 10, by the *Nippon Maru*.

Born to Mr. and Mrs. (Anna Holmes Pettee) Horace James Pettee, at Chicago, Nov. 2, a son, James Charles.

Miss Alice Eliza Harwood, of Los Angeles, Calif., underwent a sixth operation in August, but was recovering nicely, at last accounts.

Dr. John Cutting Berry and Mrs. Berry attended the Boston meetings. Mrs. Berry with Mrs. Horace Leavitt, made the excursion to Andover and Bradford.

Dr. Davis filled his two appointments to speak, at the Boston meetings, but it was manifest to his friends present that he did so under severe physical weakness.

Admont Clark expected to study medicine at Columbia University, from September, but an attack of typhoid fever late in the summer necessitated postponement for a year.

Dana Thurston Warren has been ill with pneumonia, and, upon Dr. Taylor's advice, the Warrens have decided to start on furl, already overdue, in Jan., by the No. German Lloyd line, *via* Europe.

Rev. John P. Jones, D.D., and Mrs. Sarah A. Jones, of our Madura Mission,

Personalia.

Miss Louisa Clark is at the Oberlin high school.

Mrs. Clara Brown Nagasaka is much better than a few weeks ago.

Miss Searle was present at the Boston meetings, and visited the Berrys.

"Miss Talcott is busy in effective evangelistic work in Miyazaki—a great addition to our force."

Miss Gertrude Blanchard past thru Kobe on the *Manchuria*, Nov. 16, to join our Foochow Mission.

Mr. Allehin attended the Boston meetings in October, and is reported to have made a good speech.

at Posumalai, India, lookt in on us at Kobe, and at a few other stations, on return to their field. They left Kobe by the *Korea*, Nov. 26.

We regret that Rev. Horace Hall Leavitt, a member of our Mission at Osaka, from Nov. 15, 1873, till Apl 12, 1881, and the apostle of self-support, is suffering from creeping paralysis at his home in Somerville, Mass.

Miss Elizabeth Ward enjoyed an American and Indiana October, "and it is beautiful." The Hoosier country seems to be favorable to her health. We dare not mention how much she has gained in corporeal presence. Fresh milk and country air tell the story.

Dr. Learned attended the American Board's centennial, and other Congregational meetings, at Boston. He went on the excursion to Plymouth in company with Mrs. Berry and Miss Helen Cary Berry. He also went on the excursion to Andover and Bradford.

Rev. Morton Dexter who died suddenly at Edgartown, Mass., Oct. 29, was so intimately associated with Congregationalism that it would be appropriate to chronicle his death in *MISSION MEWS*, even had there been no ties which bound him closely to the family of which one of our number is a member.

Mrs. Horime has lived at Eagle Rock, Calif., for seven years. In 1891 she was a member of the Dōshisha Girls' School. Five years ago she lost her husband, but, undaunted, she continued the ranch. "She drives her own wagon into the city, to market fruit, eggs, etc., and is reputed to be worth considerable."

Miss Harriet Frances Parmelee expects to pass the winter at Redlands or Mentone, southern Calif., and go to Oberlin, O., in the spring. She thinks southern California people give you at once all the climate they have—105 degrees one day, and 44 at the next turn of the mercury, in the course of two or three days.

Rev. Joseph K. Greene, D.D. and Mrs. Greene of our Western Turkey Mission, are on furlough, and will spend

the winter at Oberlin, O. Mrs. Greene will be remembered as Miss Mathilde Hermine Meyer, of our Mission, from Sept. 29, 1887, till Nov. 14, 1893, at Sendai and Kyoto. Dr. Greene is a veteran indeed, having already past his *missionary* jubilee—fifty-one years in the service.

The engagement of Rev. Frank Alanson Lombard, professor at the Dōshisha, Kyoto, but now on furlough in the United States, and Miss Alice Goodrich Ward, sister of Mrs. Dunning, of Kyoto, has been announced. Miss Ward is no stranger to us, and she will be cordially welcomed back in her new role. She arrived in Japan, Oct. 2, 1909, for a long visit with her sister, only returning to America on the *Tenryō Maru*, sailing from Kobe, on the second of last October.

Dr. Gordon Berry is living at home, Worcester, Mass. He will go into Boston, mornings, for hospital work, for six months. Afternoons, he assists in his father's office, and, evenings, he has office hours for himself. Not long since he came home jubilant, one night, saying he had had his first patient; after working up his friends sufficiently, he informed them that the operation was the removal of a cinder from the eye—not in his specialties at all, for he is confining his work to the ear, nose, and throat.

Dr. John C. Berry's prison reform work in Japan, in 1873—4, has been highly appreciated by Japanese prison officials. At the recent international prison convention, at Washington, a Tokyo prison official, in his address before the convention, mentioned Dr. Berry, who first started prison reform in Japan, and to whom they felt very grateful. He was overheard, later, by one of Dr. Berry's friends, saying to someone that he wisht he knew where that Dr. Berry was. He was told, and the result was his going on to Worcester to meet Dr. Berry.

Rev. Miss Isabelle Phelps, of Whiting, Vt., spent a few days at Kobe,

en route to join our North China Mission, at Paoing-fu. She left Kobe by the *Eiko Maru*, Dec. 5. Miss Phelps studied with Miss E. Crombie, of the Canadian Meth. Girls' School, Shizuoka, at the Bible Teachers' Training School, N.Y., was ordained and served as pastor for some time, in two Maine parishes. She is the first Rev. Miss it has been our privilege to meet, and a cousin of one of our college classmates. Her uncle, Rev. Dr. John M. Greene, has long been an administrator of some of the funds of Amherst College, and, for many years, was the scholarly, successful, beloved pastor of a Lowell (Mass.) church.

Miss Chi Tsau Wang was baptized and received into Kobe Union Church, Dec. 4. Those who recall Mrs. Walker's interesting account of her visit to Miss Wang's home in Suchow, China (MISSION NEWS, XIII, 2), will remember that her late father was an official at Peking. After his death the family removed to Suchow, where Mrs. Wang conducts a girls' school. Miss Wang, who is a student at Kobe College, was sent to Japan by the Chinese government to continue her studies. In the above name, Wang meaning "King," is the family name. Tsau is the personal name and Chi is the name of the generation, i.e., all her brothers and sisters bear the name Chi and Wang, but have different personal names.

Rev. Frank Newhall White, D.D., pastor of Union Park Cong'l Church, Chicago, was prominent at the Congregational National Council, at Boston, in the capacity of chairman of the business committee. In the Chicago Congregational News Section of the (monthly) *Message*, for October, we find: "Dr. White is back from a delightful summer in Honolulu, and Union Park people gave him a hearty welcome. He is a strong man, fitly called to a hard task. He deserves and will win a lasting success in spite of all the 'conspiracy' of suburban fields and the outward push of the down-town

district." Under the caption "Impressions of a Long Journey," we find two pages and a half of Dr. White's eloquent results in attempting "to throw upon the mental screen four scenes of the recent journey,"—the Grand Canon, Honolulu from Mt. Tantalus, Mauna Loa, the Victoria Glacier in the Canadian Rockies. We thought Ponting's "In Lotus Land Japan" was capital at verbal painting of natural scenery, but the Englishman isn't "in it" with Dr. White in the use of adjectives.

Died, from pneumonia, at Oberlin, Ohio, Nov. 4, 1910, at 8 p.m., Rev. Jerome Dean Davis, D.D., in his seventy-third year.

The deepest sympathy of the Mission goes out to Mrs. Davis, and all the children, in their great loss. The Mission feels keenly the loss of our "grand old war horse," as the *Congregationalist* has it, our "grand old man," whom Miss Barrows in her address at Kobe College, called "a *manly* man, a *loyal* man, loyal to his God, to his country and to his friends." As in the case of Mr. Miyagawa, we all have much more that we would like to say, but time and space forbid. The members of the Mission, during these thirty-nine years, have all felt a great debt of obligation to Dr. Davis, for the help he has been to us in our personal religious life, by his life and his utterances.

A Biographical Sketch.

Jerome Dean Davis was born in the town of Groton, New York, on Jan. 17th, 1838. His father was a farmer and had, as a boy, moved with his parents, from the family home in Lee, Massachusetts, to the then unsettled New York frontier. He inherited soldierly instincts from both sides of the family, his grandfathers, Captains John Davis and John Woodbury, having served in the Revolutionary War.

The early home life was a struggle with poverty, which, together with the early loss of his mother, and an unsympathetic home atmosphere, developed the sturdy spirit of self-reliance and courage in the face of difficulties, which were so characteristic of my father. Upon the death of his step-mother the family moved to northern Illinois, where, in the town of Dundee, the greater part of my father's youth was spent. His father was too shorthanded upon the farm, to allow his sons a regular schooling, so that my father had to fit himself for college, by attending the country school in winter, and studying at home, alone, at night, during the rest of the year. During this period he received no encouragement nor sympathy from his father or older brothers, in his struggles for an education, and having mastered all that the country school had to offer, he was forced to dig out for himself the mathematics, Latin and Greek required for entrance to Beloit College, where he began to study at the age of twenty-two.

From the nobility of character and scholarly spirit of his teachers, Professors Emerson, Porter, Chapin and Blakeslee, he absorbed much of the culture and high ideals which had been lacking in his early home. At Beloit my father was dependent upon himself for support, which he managed by taking care of the college buildings, and by canvassing in summer. His college standing was high, for, in addition to his naturally studious nature, his mature years and the struggles through which he had reached college, combined to develop an intensity of purpose and exactitude of habit that won him high standing.

At the close of his sophomore year in college, my father enlisted as a private in the 52nd Illinois Volunteer Regiment of Infantry, with which he was connected during the four years of the war. His military record was distinguished for bravery, efficiency and moral courage. At the two days' battle of Shiloh, under the command of Grant, my father was severely wounded in the thigh, while

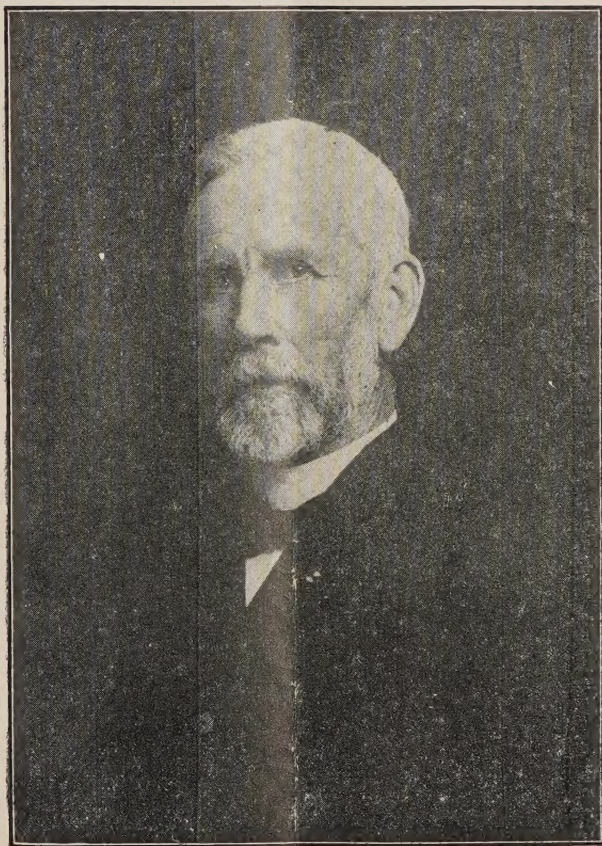
carrying the colors of his regiment, which was bearing the brunt of the onslaughts of Johnston and Beauregard, who were out-flanking the Union position. Though left on the field by the retreat of his regiment, he was rescued, a few minutes later, by two comrades who carried him to the rear.

During the four months' furlough which followed this battle, he received his commission as second lieutenant, for gallantry in action, and soon after joined his regiment, in winter quarters, at Corinth, Miss.

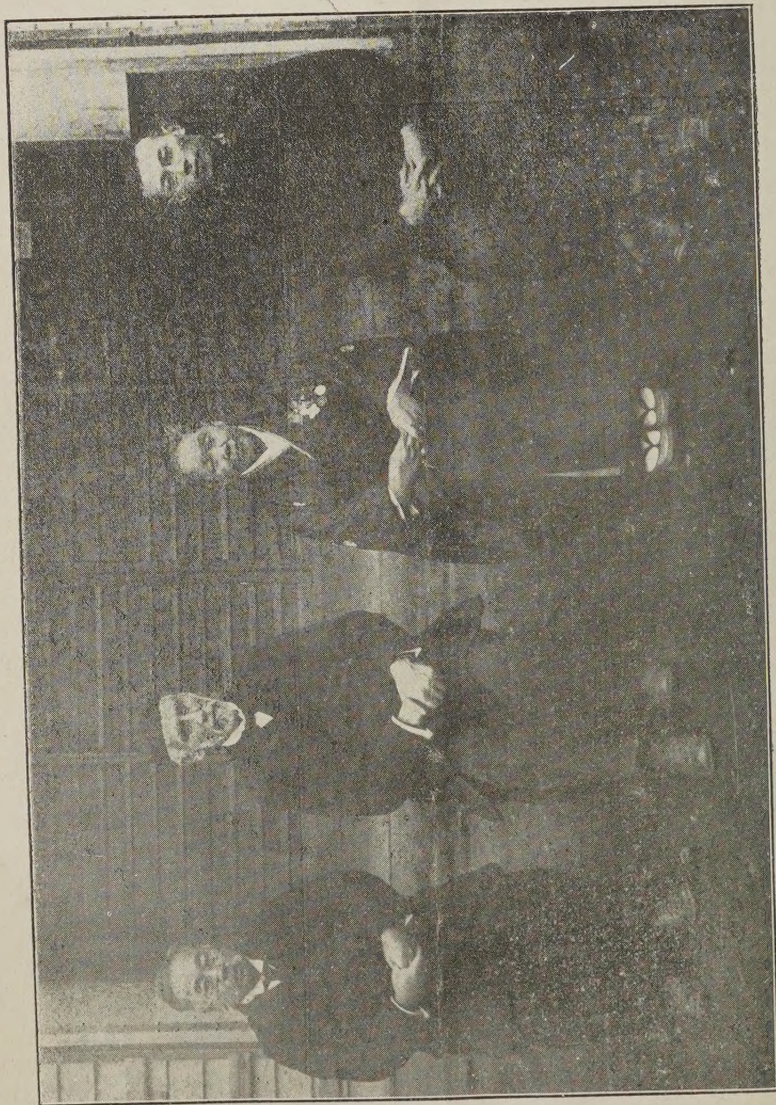
Then followed a period of many months, when my father was detailed for special duty on the staff of his brigade commander, General A. B. Sweeny. It was here, in the performance of incessant clerical duties, that his handwriting deteriorated to an almost illegible scrawl. It was here that he performed feats of moral heroism, more difficult than Shiloh, in the mess-tent of his dissipated superior officer.

My father's brigade took part in the Federal movements resulting in the great Union victories of Chattanooga and Lookout Mountain, and, later, while marching with Sherman to the Sea, received the command of his regiment, with the commission of Lieutenant Colonel of Volunteers. He was greatly loved by his officers and men, constantly sacrificing his own comfort for them, and, with a few Christian comrades, he maintained a regular weekly prayer-meeting in his company throughout the war.

At the close of the war my father returned to College, finished the remaining two-year course in one year, and, in the fall of 1866, entered Chicago Theological Seminary. Graduating from this Seminary three years later, he was ordained, and in the summer of 1869 accepted a call to the Home Missionary field of Cheyenne. Soon after taking up this pioneer work, he was married to Miss Sophia D. Strong, a graduate of Rockford Seminary. Together they built the first Congregational Church



Rev. JEROME DEAN DAVIS, D.D.
Thirty-nine Years a Missionary of the American
Board in Japan.
(From a Photograph taken in 1905).



Rev, HIROMICHI KOZAKI, Dr. DAVIS, Mrs. NEESIMA, Brigadier GUNPEI YAMAMURO (Salvation Army)
Taken Jan. 23, 1910, on the Twentieth Anniversary of Dr. Neesima's Death, Messrs. Kozaki
and Yamamuro were Pupils of Dr. Davis,

of the new town, and here they buried their first child. Here by the breadth of his interest and sympathy, he built ideals of true citizenship and Christian manhood into the raw western community. Father received a commission from the A. B. C. F. M., to its new work in Japan, while he was in Cheyenne, and after attending the meeting of the American Board in Salem, Mass., he sailed for Japan, in November, 1871.

In his home my father had a depth of affection, which, though covered by a certain sternness of exterior, even his long Spartan training could not conceal. He had a deep fund of cheer and optimism and a resourcefulness in entertaining his children under difficult conditions, that was wonderful.

His humor was characteristic of him, and I can never forget the homely sayings, proverbs and quaint stories, with which he illustrated every conceivable situation. His fund of common-sense, resourcefulness in emergency, faculty for going right to the point and getting things done, together with his great heart, quick sympathy and tact, made him an ideal father as well as missionary. Though acquainted with poverty and though constant struggle was his early heritage, he did not allow these experiences to color his later life and home, so that we children never felt the pinch of lack of means, or the hardships of a missionary life. He had a generosity and a large way of doing things that were contagious.

The great secret of father's hold upon his children lay in the weekly letter, which for twenty years, sped on its way from his hand and heart to those whom he loved in the home land. This personal correspondence grew to be a mighty bond that held us through thick and thin, and this has undoubtedly been the determining influence in my own life.

J. MERLE DAVIS.

An Appreciation.

My acquaintance with Dr. Davis began in the junior class room of Chicago Theological Seminary, in the early autumn of 1866. I can see him now as he stood up to recite, tall, erect, with an unmistakably military bearing, the most noticeable man in our student community. We were together through the seminary year, but at its close I removed to Andover, so that we did not meet again until nearly five years later, when, in company with Rev. O. H. Gulick, I went on board the Pacific Mail steamer, in Kobe harbor, to welcome him and Mrs. Davis to Japan.

At that time, not alone the smallness of the Mission,—three families only,—but also the character of our work and our relations to the Japanese around us, tended to bring us closely together, and the family feeling developed rapidly. Those were exciting days. Christianity was still proscribed, many thousands of Roman Catholic Christians were still in captivity, and within our own circle, Mr. Gulick's Japanese teacher, who had also been my first teacher, had not long before been arrested, with his wife, and carried off to prison, we knew not where.

Although the feeling prevailed that the old intolerance would soon pass away, now and again something would occur to re-awaken the apprehensions of the Japanese about us. We had no physical hardships, and, so far as we ever knew, there was no evidence of personal hostility towards us; but we could not fail to be conscious that we were living in a critical period of the religious history of Japan.

From the beginning, Dr. Davis made his influence felt; first of all, of course, in our little community; but his sphere rapidly widened. He regularly shared, most willingly and gladly, in the English services on the Concession, which had been started a year and a half before. Within less than two years, largely through acquaintances formed during a summer outing, he had laid a solid

foundation for the strong and wide missionary influence which marked his whole subsequent career. He surrounded himself with a circle of young people eager to learn of Western ways, who, while they did not perhaps believe in his gospel message, did believe in him and trust him as a harbinger of the new life which was expected to result from the rapidly growing intercourse with Western peoples.

Out of these and other similar friendships, grew the first *Kumi-ai* churches of Kobe, Osaka, and Sanda, while the fact that Dr. Davis was fresh from a home parish, fitted him for a kind of leadership in that period of organization, which we gladly accorded. For example, the first draft of the creed and covenant of the Kobe Church, was prepared by him and, in spite of many revisions, one can still find to-day in the manuals of the widely scattered *Kumi-ai* churches, the traces of his handiwork.

His early training, under what might be called colonial conditions, in a rapidly growing community, combined with his military experience, formed an admirable preparation for his work, and fostered, if it did not produce, some of the chief characteristics of his missionary life.

The first of those characteristics was his resourcefulness. Whether his purpose was to measure the height or distance of a mountain peak, or avert a grave danger which threatened the *Dōshisha*, or his plans for evangelistic service, his active mind could, as the case might be, contrive a rude theodolite, or institute some measure of defence. He was never at a loss for expedients.

The second characteristic was the breadth and heartiness of his sympathy. No one, in perplexity or sorrow, ever turned to him in vain. As a Japanese friend has said, the students of the *Dōshisha* looked upon him as their father. Whatever changes might occur in the administration or in the policy of the directors or faculty, Dr. Davis never lost the reverent affection of teachers or students.

The third characteristic was his tireless energy. When once his mind was made up, he never faltered, let the consequences be what they might.

The fourth characteristic was his strong faith. Like most other men, he had his seasons of anxious thought, when he felt himself face to face with a grave crisis. Still, however the crisis might turn, his faith in the main issue never failed. He recognized, — none more clearly than he, — that disappointments and adverses were a part of the material, out of which the All-wise Builder was to raise up an enduring structure to His honor and glory.

When confronted by a problem, which seemed impossible of solution, he would say, "Yes, but there is the Infinite Factor. If we could but grasp that, the solution would quickly follow."

He believed that the great, the dominating purpose of the Christian, whether missionary or not, should be to bring men into their true relations to their Heavenly Father, and he also believed not less firmly that it was the Christian's duty to make, so far as in him lay, this world worthy to be the home of God's children. It was not without significance that one of the first irrigating canals of the Cheyenne district of Wyoming, where he spent two years in pastoral work, should have been due to his incentive. For many years it bore his name. In Japan as well, he was deeply interested in all reasonable plans to promote the well-being of society, and so far as his means allowed, he gave them his generous support.

His love for the *Dōshisha*, for which his best strength was spent, hardly needs to be mentioned. He looked upon his years of co-operation with Dr. Neesima as a continual joy.

But after all, his greatest satisfaction was found in direct evangelistic work. From the early days, when he began in stumbling fashion to preach in Sanda, to his last year in Japan, he responded with alacrity, so far as health and other duties would allow, to the calls for

evangelistic service which came to him from every quarter, and there are few of the larger cities of Japan where his voice has not been heard.

He was a noble man, a true and faithful friend, a devout Christian, and a missionary worthy to rank with the best of those whose names adorn the history of Christianity.

DANIEL CROSBY GREENE.

A Pupil's Tribute.

He is dead, yet he lives in us. Ah! Dr. Davis is gone! We were much encouraged to see him, at the ripe age of seventy-two, going about, east and west, for the cause of the Gospel. Now he is in that world different from ours, and we can see no more his manly figure; yet, seeing that he is praying for us now, we feel firm and strong in our heart.

He probably hoped to die here in Japan. And all of us, his pupils, hoped to have him die at Kyoto, and to bury him on Mt. Nyakuōji, side by side with Dr. Niishima. But God's thought was different from ours. I am sure that it was something deep in God's will (we know not what it was) that he went to his long sleep at Oberlin, from where many martyr missionaries were sent out, and where their monuments stand; especially, that he died at the house of Prof. Bosworth, one of his dearest friends, and that he was buried near President Finney, the great revivalist and the founder of Oberlin College, whom he greatly esteemed.

As a founder of the Dōshisha, he shines along with Dr. Niishima in the educational history of Japan. That he devoted himself, soul and body, as a champion of the institution, when it was in a deplorable condition after Dr. Niishima's death, should be commemorated long in its history.

As for the mission field, he sent forth several prominent preachers from among the Kumamoto Band, whom he received

from the hand of Capt. Janes, and gave more education. Dr. Onishi, philosopher, Pres. Harada, educator, Rev. Tsunajima and Rev. Sugita, preachers, came forth from his second class. And many efficient preachers are among those who were under his instruction. These contributions of his should long shine forth in the church history of this country and his spirit should rest upon us and live among us forever and ever.

When we proposed the independence of our *Kumi-ai* churches, he, from the first, received the proposal with an exceedingly good will. When our theological views changed from those taught by him, he, for a season, was very sorrowful, yet afterwards, with magnanimous spirit, expressed much sympathy for us, within the limits which his conscience allowed. He was broad and tolerant.

Altho we have much else to say about him, yet, seeing that we are to speak at a memorial service, at the Dōshisha, on the 12th, we write no more now.

Finally, we should say a few words to thank the American Board for sending us such a great missionary for the christianizing of this country. He is dead, yet because he still lives among us, his work will long endure.

His pupil,

TSUNETERU MIYAGAWA.

Impressions of Dr. Davis

On arrival in Japan, more than eight years ago, I was met at the steamer by a friend, but the first people I met on stepping ashore were Dr. Davis and his wife. Most of my first six months in Japan were spent in their home, and the acquaintance thus begun, quickly grew, on my part, to respect and affection which have strengthened with the few years since that first meeting. When asked, therefore, to write a word about Dr. Davis, I gladly consented.

The first impression received from a brief acquaintance with Dr. Davis was that he was a man of great strength of

will and force of character. Further acquaintance deepened this impression. In this respect he strongly resembled a certain officer of the American Civil War, who, hard pressed by the enemy, received an enquiry, flashed from distant hills by a column of re-enforcements, asking if he could hold out half an hour longer. The officer flashed back the answer,—“I’ve got one jaw and one arm left, but I can lick all hell yet.” Dr. Davis was very fond of telling this story.

It did not take long to find out that back of this iron will and fixed determination of character, there beat a heart as large and warm and sympathetic as one could ever find. He freely gave of himself, and of all that he had, to his neighbor, and to him the word neighbor had the widest possible meaning.

But the realization of this trait was merely a step toward the recognition of what I have come to regard as the most distinctive feature of his character, the complete giving of himself in self-forgetting service. It was this which permeated his whole life and being, and made him the man he was.

The ultimate question in his mind, the answer to which decided all other questions, was,—“What will most advance the best interests of Christ’s kingdom?” When once the answer to this question was clear, all thought of personal desire was put one side, and action taken accordingly.

The most striking illustration of this was his resignation from the Chair of Theology in Dōshisha. Into this institution he had put the best years of his life. He had reached the point where he felt he could do his best work for the students. Yet he realised that he was not holding them. He decided that some one else could do more for the students and the school in the Chair of Theology than he could. Hence his resignation. Few can realise how much this meant to him, but all can see in it that self-forgetting service which made him most like his Master, and was the central fact of his life.

In the last ten years he received many expressions of the respect and affection which were felt for him. Not the least of these expressions was his election as an honorary graduate of Dōshisha, an honor and distinction bestowed on only one other foreigner.

May we, who are striving to carry forward the work in which he was so deeply interested, receive a double portion of his spirit, and prove ourselves, at least, not unworthy successors of him who has wrought so long and so well.

M. D. DUNNING.

Some Characteristics.

In the gallery of Yale School of Fine Arts there hangs a canvas of the prophet Jeremiah in heroic proportions. None can contemplate that figure without a deep impression, each time, of power—power of the physical frame, power of the soul enshrined. Determination, energy, mental and spiritual force, are seen in that visage, but over all the seeming sternness of a dignified, grand exterior, there glows the warmth of a great heart, kindled by intense sympathy. A grand picture of a grand man!—“the man of the iron will and the bleeding heart.” This canvas comes to mind as I think of Dr. Davis, a man built on a large plan, both physically and psychically. I first met him at the home of Dr. Learned where he lived for some weeks, on his return from furlo, in the spring of 1887. I saw a powerful man tenderly holding an infant (Mrs. Chandler) in his arms—a man of quiet, dignified mien, from whom I parted with the idea that he was rather reserved. In my early acquaintance with him, he once led the prayer meeting at his rooms, where Imadegawa Kindergarten now is. His remark, on announcing his subject, that “he had so many topics hung up on pegs in his mind that he hardly knew which to take down” implied an active mind, which subsequent intercourse abundantly revealed.

One of his pronounced characteristics was modesty. His mind seemed always centered on the object to be attained and on the means—not on himself nor on his accomplishments. He often awakened the loving admiration of his friends, which prompted them to express to him their admiration, but he almost invariably embarrassed them by complete silence.

His resourcefulness was patent to all. In a chapel talk he wisht to express a high number, but didn't know the Japanese. Instead of an awkward break, he immediately turned his embarrassment into a far more emphatic oratorical effect than the numerical statement would have made, by exclaiming, with elevated voice, "Why, I can't tell you how many!" And there were some things in the Japanese language that he never learned. *Shikata ga nai* never had any meaning for him.

In dealing with men the sympathetic touch seemed to have larger emphasis in his methods than in those of many. How often have we heard that favorite expression "to get under the brother!" However signally he might fail to convince, if he came away with assurance that hearts beat in sympathy, he was happy; if he did not, nothing grieved him more, and his heart was restless till he secured the panacea.

One of the fundamental principles of his missionary life was never to allow cleavage along purely national lines in discussion and decision of problems. However important he might consider the position taken by his fellow missionaries, if he found them all on one side and all Japanese lining up on the other, he would join the latter.

Probably the most difficult work he ever did was his fight for the Dōshisha in the nineties. If he and Neesima were the co-founders, he alone was the savior. No one else could have stood in that breach and won out. The moral courage displayed was greater than any he showed in the Civil War or anywhere else. His heart bled when he had to

oppose old pupils whom he loved deeply. The wounds of that fight healed, but he bore to his grave the scars. Then there was a second side to it. He knew well the danger in Japan, from the vendetta, when passion runs high, and he used to say, in the thick of it, that he might lose his life, but the apprehension never caused a moment's hesitation. The moral grandeur of Dr. Davis' fight to save the Dōshisha deserves a place among the brightest annals of missionary heroism.

How grandly he retained his youthful enthusiasms! His latest evangelistic tour was always described as his best. "I never had such an attentive audience in my life" was likely to be his account of his last experience. He saw men, ideas, and things in the large. He was often seeing crises, where no one else saw them, and, hence, he often seemed to exaggerate situations. He was aware of this, for he once said publicly: "You must subtract seventy-five per cent from what I say to get a fair average"—a remark in itself an exaggeration. But his exaggeration was of the oratorical kind, which usually attains its end—a strong impression on the audience—the marksman aims above the bull's-eye to hit it. And Dr. Davis generally impressed his audiences, and it was a pleasure to hear him speak.

We wonder if there has been any missionary in Japan, these last years, exerting such far reaching, strong, spiritual influence as Dr. Davis. A judge, led by the letters of his son, a student in America, to decide for Christ, traveled from Kyushu to Hieizan, to be baptized by Dr. Davis. This case, tho more spectacular than most, is typical of others. In more recent years he has been in constant demand for evangelistic tours thru fields widely separated. The veneration which native workers had for him, and their eagerness for his visits are indicated by an incident in his last tour thru Jōshu; for some reason his program had to be curtailed; several places where he was to preach, were

struck off. One worker raised the most strenuous objections, and plead, "Why, this may be the last time we shall ever have a chance to hear him!"

He was a prolific writer and his literary activity during the past decade was noticeable. No other member of the Mission has written as many books, tracts, and articles calculated to exert a direct evangelistic influence, and no one except Dr. Learned, belongs in the same productive class.

An entire article might be written on Dr. Davis as a man of prayer and a doer of the Word. He often wrestled with God and prevailed. "More things are wrought by prayer than this world dreams of," but not more than he dreamed of.

He was a teacher, an evangelist and an author, and, in all three lines exercised a powerful influence, but above all he was a *man*.

"Know ye not that there is a prince and a great man fallen this day in Israel?"

ARTHUR W. STANFORD.

Early Days and Beginnings.

[The following extracts, except the last, are taken from manuscripts prepared by the late Dr. Davis for the Fortieth Anniversary Number of MISSION NEWS (XIII. 5), but not printed. He indicated these for omission in case his articles were too long.—*Editors*.]

THE FIRST MARTYR.—There was as yet no part of the Bible published in the Japanese language, but Dr. Hepburn had made a translation of the Gospel of Mark, and he sent a pen-made copy of this to Dr. Greene, in Kobe, and he lent it to his former teacher, then in the employ of Mr. O. H. Gulick, Einosuke Ichikawa. Mr. Ichikawa secretly read this in the loft of his humble home. This becoming known, Mr. Ichikawa and his wife were arrested at midnight, one night in July, 1871, and taken away, and no effort on our part revealed what had become of them. Dr. Greene and myself called upon Kanda Kohei,

the governor of Hyogo *Ken*, in January, I think, 1873, and stated Mr. Ichikawa's case to him, and asked him to see if he could not secure their release. His reply was that, if this man had received baptism, there was no hope of saving his life, but if he had not received baptism, he might possibly be released. The governor's inquiries brought back word that he had died in prison, in Kyoto, the preceding November. The governor also told us, at this interview, that, if a bookseller in Kobe sold an English Bible, knowing it to be a Bible, he, acting under instructions from Tokyo, would have to send that man to prison.

* * * *

The blind Yamamoto was an Aizu man, and, during the struggle which resulted in the restoration of the Emperor, in 1868, the Aizu clan was on the side of the Tycoon, and hence Mr. Yamamoto was seized and imprisoned for two years, in a little building with no floor, on the present Dōshisha ground, then the palace grounds of the Satsuma *daimyō*. Mr. Yamamoto contracted rheumatism while confined in this way, and was a cripple to the end of his life. When we came to Kyoto, in 1875, these grounds were owned by Mr. Yamamoto, and he sold them, five and a half acres, to the Dōshisha, for the nominal price of one hundred dollars an acre.

* * * *

The first three churches [Kyoto] were organized in our houses. In the fall of 1877, came the order to tear down all the houses of the old court nobles around the palace to make a public park. We lived in one of them. We could not rent a house anywhere in the city. Neither the Mission nor the American Board had faith enough in the future of the Kyoto Station, to build. We managed in some way, by strict economy, to put up a cheap house, afterwards used as part of the Dōshisha Hospital, on a lot secured and held in the name of the carpenter who built the house.

* * * *

During the first fifteen years of the school [Dōshisha], up to the time of Mr. Neesima's death, the whole number of the graduates who were not Christians, was less than ten. After six years of opposition from the Kyoto *Fu*, Mr. Kitagaki came as governor, a man of broad mind, who favored the school. It entered on a period of great prosperity. Through Dr. Learned's influence, the Hon. J. N. Harris, of New London, Conn., gave 100,000 dollars as an endowment for a department of science. Mr. Neesima put forth strenuous exertions to secure endowment funds in Japan for a university, and about 50,000 *yen* were secured. The school increased in numbers so that at the lamented death of its founder, Jan. 23, 1889 [1890], the school had an enrollment of nearly nine hundred students.

* * * *

Thirty-six years ago [1874], next spring, the writer saw the first Protestant Christians in Central Japan baptised, and took part in the organization of the first two churches, those in Kobe and Osaka.

A year and a half later, when he entered Kyoto with Mr. Neesima, there was not a Christian in all the wide field which is now within the bounds of the Kyoto *Kumi-ai Bukwai* (District Association). This field comprises the city of Kyoto and the provinces of Yamashiro, Omi, Echizen, Aichi, Gifu, Tamba and Tango.

This district, reaches from Nagoya, in the east, nearly one hundred and fifty miles northwest, to Miyazu, on the Sea of Japan, and is nearly one hundred miles wide, in its widest part. It contains nineteen *Kumi-ai* churches, all but seven of which are self-supporting, including the salary of a pastor.

These churches are organized into a *Bukwai*, and it was a great satisfaction to be asked by this *Bukwai*, at its meeting in Kyoto, last October, to accompany Rev. Mr. Makino, the Chairman, on an evangelistic tour in the provinces of Tamba and Tango.

Notices in the Japanese Press.

The leading native papers of the capital had notices of Dr. Davis's death in their issue for Nov. 27, while the papers in Osaka and other cities had them within the next day or two. The fullest we have seen, were in the *Mainichi Dempo* (Daily Telegram), which also had a likeness of Dr. Davis as he appeared many years ago, and in the *Kokumin* (The Nation), the latter consisting of an interview with Mr. Ninomiya, pastor of the Kyobashi Church, Tokyo. We give a rough idea of these notices.

Mainichi Dempo. The Death of Dr. Davis, a Founder of the Dōshisha at Kyoto. Dr. Davis, an American missionary and professor in the Dōshisha, Kyoto, died on the 4th, in his native land, while on his return from attendance, some time ago, at the Edinburgh International Missionary Conference. He was one of the oldest (a *genro*) resident-missionaries in Japan, arriving in 1871; he spent his early years at Kobe, in propagandism, till 1875, when, in co-operation with the late Dr. Neesima, he founded the Dōshisha. They are termed the two pillars of that institution. After the death of Dr. Neesima, Dr. Davis continued teaching young men at the Dōshisha, where he was engaged in instruction for thirty-six [really, thirty-five] years as if it was only a day. The students regarded him as a father, and not one uttered a complaint against him, but regarded him with veneration.

He was from Illinois, and while studying at Beloit College, the Civil War broke out, and he entered the northern army as a private. One day the army, to which he belonged, was compelled to retreat, when he held the colors aloft and marched backward, facing the enemy. That became a very famous war-story in the history of that war. At that time he was wounded in the thigh. Such deeds of valor and behavior in battle made an impression

thruout the army, till finally he became lieutenant colonel. Everyone knows about Colonel Davis in the Doctor's native place, and he is regarded as such a model hero that when one wishes to exhort his pupils to a noble career he says: "Try to be like Colonel Davis!"

At the close of the war he re-entered college, then studied at Chicago Theological Seminary, and at once on graduation [actually, two and a half years after] came to Japan. He was a fine gentleman, of warm sympathy, with a character like that of the ancient *samurai*. His contribution to the Japanese religious and educational world was very great, and he was author of many religious books.

* * * *

Kokumin. Death of Mr. Davis, a Lincoln-like Propagandist. His Career (lit. meritorious deeds) Since Founding the Dōshisha. Mr. Davis, a founder of the Dōshisha, died in his native land, America, on the fourth of this month. With this sad news the writer interviewed Pastor Ninomiya, of Kyobashi Church. Scarcely able to restrain his sorrow, Mr. Ninomiya said: "Just as Mr. Davis resembled Lincoln in appearance, so he was like him both in his struggle for an education under painful difficulties, and in his character. Dr. Davis was born a farmer's boy, on the frontier, in America; studying as best he could while busy at farm work, he entered college, volunteering as a private when the Civil War broke out, till finally he was promoted to a colonelcy. In spite of his being a brilliant success as a military officer, he threw himself into religious work, planned to preach in the most difficult field, and went with his wife to the frontier. There he built a house on wheels, with which they could itinerate from place to place for twenty-five to fifty miles. Thus self-sacrificingly did they work. He came to Japan in 1871, selecting the most needy, most difficult country for evangelization, under the influence of the same principle, I think. He made an agreement with Mr.

Neesima, in America, and then in 1875 exerted himself to found the Dōshisha. Since then till the present, he has consecrated himself to the work of instruction there. Another of his splendid merits was his surrender of real authority in evangelistic matters, to the Japanese. 'The Japanese themselves must save their Japanese brethren. Therefore we foreigners have only to give aid and counsel as brothers.' At the time it was so novel an opinion that no one could take in its significance, and consequently he was opposed by everybody, but he didn't yield.

Recently he left, with Pres. Harada, of the Dōshisha, and others, for the Edinburgh Conference, and on his return, in America, with Pres. Harada, was raising an endowment for the Dōshisha, when suddenly he passed away. My impression is that he was seventy-three."

* * * *

Besides Dr. Greene's extended notice of Dr. Davis in the *Japan Times*, Nov. 29, there appeared an anonymous notice in the issue of Dec. 3, by the reviewer of "The Christian Movement," who appears to be a Japanese. His notice follows:—

"We can not end our review without referring to the address [at the Jubilee Conference, Oct., 1909] by the late Dr. J. D. Davis, whose death we have only recently lamented. He spoke on the subject of the future of missionary work in Japan, and the address was the closing one at the Conference. It has now become his farewell address to the entire Japanese Christian world. Any one who has been in the habit of identifying his name with the movement for placing the leadership of Christian works in Japan in the hands of the Japanese Christians will not be surprised that the first point he made in his address is that the missionaries 'should realize that they are not to be leaders, organizers or directors of work.' Then he asks them to realize that 'the harvest truly is plenteous but the laborers are few,' and

he realizes also the importance of united efforts among the missionaries in federation and co-operations. He would have missionaries 'united in declaring their faith in the great, vital, fundamental principles of Christianity.' 'The most vital' he declares, 'the most fundamental need of all is a deep and all-pervading quickening by the Holy Spirit, which shall reach the hearts of all the workers and the rank and file of the Churches. Without this the complete evangelization of Japan may wait another fifty or one hundred years.'"

* * * *

Kobe College has been much indebted to Dr. Davis, from the early days in which he made the plans for its first building (now the American teachers' home), down through thirty-five years, until last April, when he resigned from the presidency of its Board of Managers. A memorial meeting was held by the school in chapel, on the morning of

December 1. Miss Barrows, as a fellow missionary, spoke of those sterling qualities of courage and of faith that had characterized Dr. Davis from the days of his army life to the end of his missionary career. Rev. Kanjirō Nagasaka, as a former pupil, told of some youthful impressions of the manliness of his teacher; and Rev. Shunkichi Murakami, (baptized by Dr. Davis), one of the earliest Kobe Christians, dwelt on Dr. Davis's pioneer work as pastor of the Kobe Church, as founder of the church in Sanda, and as a Christian teacher whose influence has gone far and wide through the Japanese Christian leaders who were among his first pupils. It was a good hour, one in which was felt the force of Dr. Davis's farewell to his friends, when he said, "My life is my message." The Dōshisha held a memorial service on the 12th, at which Dr. Greene was to speak, but we go to press too early for the report from the meeting.

K. KIMBEI

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MISSION NEWS.

ADVERTISEMENT OF VOLUME XIV.

This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board's Mission in Japan. Its principal features are:

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Associate Editor, Miss C. B. DeForest.

神戸市中山手通六丁目五十九番
発行兼編輯人アーサー・ウイリス、スタン・フォルド
(毎月一回十五日發行但八月、十月ハ休刊)

神戸市葺合町一七二番屋敷ノ三二
印刷人菅間徳次郎

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發行所スタン・フォルド方

神戸市元町通二丁目
印刷所福音印刷合資會社神戸支店